

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 10th June 1899.

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		ASSAM PAPERS.	
		Nil.	

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
Weekly.					
1	"Bangavasi" ...	Calcutta ...	25,000	3rd June, 1899.	
2	"Basumati" ...	Ditto ...	15,000	1st ditto.	
3	"Hitavadi" ...	Ditto ...	About 6,000	2nd ditto.	
4	"Mihir-o-Sudhakar" ...	Ditto ...	2,500	2nd ditto.	
5	"Prativasi" ...	Ditto ...	3,600	5th ditto.	
6	"Samay" ...	Ditto ...	3,000	2nd and 9th June, 1899.	
7	"Sanjivani" ...	Ditto ...	3,000	1st June, 1899.	
8	"Som Prakash" ...	Ditto ...	1,000	16th, 22nd and 29th May, 1899.	
Daily.					
1	"Dainik Chandrika" ...	Calcutta ...	.....	1st, 2nd and 5th to 8th June, 1899.	
2	"Samvad Prabhakar" ...	Ditto ...	2,000		
3	"Samvad Purnachandrodaya" ...	Ditto ...	300	3rd and 5th to 8th June, 1899.	
HINDI.					
Weekly.					
1	"Bharat Mitra" ...	Calcutta ...	2,000	5th June, 1899.	
2	"Hindi Bangavasi" ...	Ditto ...	1,000		
PERSIAN.					
Weekly.					
1	"Hablul Mateen" ...	Calcutta ...	800	5th June, 1899.	
2	"Mefta-hur-zafar" ...	Ditto ...	.....	
URDU.					
Weekly.					
1	"Darussaltanat and Urdu Guide." ...	Calcutta ...	300	1st June, 1899.	
2	"General and Gauhariassi" ...	Ditto ...	330	1st ditto.	
Tri-weekly.					
1	"Nusrat-ul-Islam" ...	Calcutta ...	500		
BENGALI.					
BURDWAN DIVISION.					
Fortnightly.					
1	"Ulubaria Darpan" ...	Ulubaria ...	.....	
Weekly.					
1	"Bangabandhu" ...	Chandernagore ...	.....	2nd June, 1899.	
2	"Bankura Darpan" ...	Bankura ...	600	1st ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	235	30th May and 6th June, 1899.	
4	"Chinsura Vartavaha" ...	Chinsura ...	510	4th June, 1899.	
5	"Education Gazette" ...	Hooghly ...	1,350	2nd ditto.	
6	"Pallivasi" ...	Kalna ...	600	31st May, 1899.	
BENGALI.					
PRESIDENCY DIVISION.					
Weekly.					
1	"Murshidabad Hitaishi" ...	Berhampore, Murshidabad.	500	31st May, 1899.	
2	"Pratihar" ...	Ditto ...	603	2nd June, 1899.	

LIST OF NEWSPAPERS—concluded.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA. <i>Weekly.</i>	ORISSA DIVISION.			
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	500	1st and 8th March, 1899.	
2	"Sambad Vahika" ...	Balasore ...	150	2nd March, 1899.	
3	"Uriya and Navasambad" ...	Ditto ...	376	8th and 15th March, 1899.	
4	"Utkal Dipika" ...	Cuttack ...	400	4th and 11th ditto.	
	HINDI. <i>Monthly.</i>	PATNA DIVISION.			
1	"Bihar Bandhu" ...	Bankipore ...	About 600	June, 1899.	
	URDU. <i>Weekly.</i>				
1	"Al Punch" ...	Bankipore ...	500	2nd June, 1899.	
2	"Gaya Punch" ...	Gaya ...	300		The publication of the paper has been temporarily discontinued.
	BENGALI. <i>Weekly.</i>	RAJSHAHI DIVISION.			
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	300	31st May and 7th June, 1899.	
2	"Kangal" ...	Cooch Behar ...	300	7th June, 1899.	
	HINDI. <i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....	
	BENGALI. <i>Fortnightly.</i>	DACCA DIVISION.			
1	"Faridpur Hitaishini" ...	Faridpur ...	750	28th May, 1899.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	300	Ditto.	
3	"Sikshak Suhrid" ...	Dacca ...	.....	Ditto.	
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	400	30th May, 1899.	
2	"Charu Mihir" ...	Mymensingh ...	1,011	Ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	4th June, 1899.	
4	"Sanjay" ...	Faridpur ...	.....	
5	"Saraswat Patra" ...	Dacca ...	500	27th May, 1899.	
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	5th June, 1899.	
	BENGALI. <i>Weekly.</i>	CHITTAGONG DIVISION.			
1	"Sansodhini" ...	Chittagong ...	120	31st May, 1899.	
2	"Tripura Hitaishi" ...	Comilla ...	550	29th ditto.	
	BENGALI. <i>Fortnightly.</i>	ASSAM.			
1	"Paridarsak" ...	Sylhet ...	.....	
2	"Silchar" ...	Silchar, Cachar ...	375		

STATE OF NEW YORK

IN SENATE
JANUARY 10, 1910

REPORT OF THE
COMMISSIONERS OF THE LAND OFFICE
IN RESPONSE TO A RESOLUTION
PASSED BY THE SENATE
MAY 1, 1909

ALBANY:
J.B. LIPPINCOTT & CO. PRINTERS
1910

THE LAND OFFICE
ALBANY, N. Y.

ALBANY, N. Y.

I.—FOREIGN POLITICS.

The *Murshidabad Hitaishi* of the 31st May says that Prince *Nyaung*

A member of the Burmese royal family in distress.

Ok of the Burmese royal family died on the 25th January 1898, leaving behind him a widow.

MURSHIDABAD
HITAISHI,
May 31st, 1899.

Though it is more than a year since the Prince died, the British Government has not up to this time provided any maintenance allowance for the poor lady, though she has been reduced to such straits that she will have to die of starvation if something is not soon done for her. She twice memorialised the Government in vain. In October last, the Police Commissioner informed her that a pension of Rs. 50 a month had been settled upon her. On receiving this intimation, she petitioned the Government, saying that a pension of only Rs. 50 would be too small for her and prayed for a slight increase of the amount. Since then she has heard nothing more from the Government. She has not received even the pension about which the Police Commissioner told her. She is now in such distressed circumstances, that even Rs. 50 a month would be welcome to her. It is hoped the Government will take pity on the poor lady.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Charu Mihir* of the 30th May writes as follows:—

Prevalence of murders in and near Mymensingh town.

We are tired of writing about the inefficiency of the Mymensingh police. Some time back a number of dead bodies were found near Mymensingh town and its suburbs, but not in a single case could the police trace the murderers. Lately the dead body of one Baikuntha Nath Chakravarti of Jasodal was found near his house. There was a cut on the throat, and the body bore other marks of foul play. Rupees 40 were found in his clothes, and near his body were found one *hookah*, one *garu* (water-pot made of brass) and a pair of wooden *kharams* (sandals). According to the members of Baikuntha Nath's family, he had, after taking his meal on the night of the murder, gone to the outer courtyard of his house, and the next day his dead body was found. The police have not yet been able to trace the man or men who murdered him.

CHARU MIHIR,
May 30th, 1899.

If the police fail to trace murder cases, the number of such cases must increase. It is therefore necessary to entrust the investigation of murder cases to some able detective.

3. A correspondent of the same paper says that a Musalman of Baola, within the jurisdiction of Fulpur thana in the Mymensingh district, committed outrage upon the wife of another Musalman of the same village. A

CHARU MIHIR.

Crime in a village in the Mymensingh district.

complaint was made to the Deputy Magistrate at the sadar, and a police investigation was held so long ago as the month of Falgun last. But the police have up to this time failed to arrest the culprit.

Some few days ago two Musalmans of the same village entered the house of one Sukara Shaikh by night with a criminal intent. But as the men were Sukara Shaikh's relatives, he took no steps against them.

The village chaukidars do not keep watch at night. The police know this, but do nothing to mend matters.

On the night of the 30th April last some *badmashes* of the village set Babu Jagat Chandra Rai's house on fire, and two houses were burnt down. It is also suspected that the fire which destroyed the houses of Azim Khan and Jitu Khan of the same village on the night of the 14th May was the work of incendiaries.

The *badmashes* indulge in gambling with cards on the road from the Tarakanda Bazar ferry ghat to Sambhuganj and on the track line from the above ghat to the ferry ghat of the town. They induce wayfarers to join them in gambling, and rob them of everything they possess, not unoften letting them off with a severe beating. This could not have gone on if the police had looked sharp.

MURSHIDABAD
HITAISHI,
May 31st, 1899.

4. The *Murshidabad Hitaishi* of the 31st May says that a rabid jackal having bitten eleven men and a cow in Gorabazar, in Berhampur town, a lad, named Prabodh Chandra, went to kill it with a bamboo stick, and being badly bitten, is now lying in a precarious condition. The jackal, however, was not killed. Thanks to the Arms Act, the Bengali has not in his possession a weapon wherewith to kill a mad or ferocious animal! This is so, because no value is set upon the Bengali's life.

PALLIVASI,
May 31st, 1899.

5. The *Pallivasi* of the 31st May says that some time ago the dead body of one Jogesh Chandra Banerji of Barabalun within the jurisdiction of the Sahebganj thana in the Burdwan district, was found in his house under suspicious circumstances. The Sahebganj police was informed, but it took no prompt measures to ascertain the cause of death. Under the circumstances, information was sent to the sadar police, and an investigation was set on foot, but not before much delay had taken place. Unfortunately the result of the police investigation is not yet known.

Another death, under suspicious circumstances, has lately occurred at Asthal near Burdwan town. The sadar police, it is satisfactory to know, is energetically exerting itself in this case, though it has not yet been able to ascertain the cause of death.

These two cases ought to be investigated by skilful detectives, because an exhibition of indifference on the part of the authorities is likely to cause an increase in the number of such cases.

SANJIVANI,
June 1st, 1899.

6. The *Sanjivani* of the 1st June says that, according to the *Amrita Bazar Patrika*, one Adhar Chandra Sen, a carpenter of Sulkea, in the Howrah district, went on some business to Saidpur, and from that place was decoyed to Dhubri by an *arkati*. At Dhubri he saw what the intention of the *arkati* was. As he had not been, however, up to this time, registered as a cooly, he saved himself, and wrote to his friends at home to send him some money to pay off his liabilities to one Salgram Tewari, in whose hotel in Dhubri he was putting up. A kind-hearted man of Sulkea raised the amount by subscription, and has sent it to Adhar Chandra. A telegram has also been sent to Babu Janaki Nath Das, Sub-Deputy Collector of Dhubri, asking him to save the man.

The case illustrates the danger to which the people are exposed at the hands of *arkatis*. There is the penal law for the punishment of cheats, forgers, &c.; but the people who send up men as tea-garden coolies under false representations seldom get any punishment.

SANJIVANI.

7. The same paper writes as follows:—

Violation of female honour in the Mymensingh district.

The *Charu Mihir* is every week publishing cases of outrage committed upon women in the Mymensingh district and has, in a recent issue of it, given publicity to as many as eight cases—sufficient to make the blood of the coldest-blooded man boil in his veins with indignation. The Government has deprived the people of Backergunge of their licenses for fire arms, because murder with fire-arms was extremely rife in that district, and can it not do something to put down these brutal outrages upon women in the Mymensingh district? The cases of outrage which find publicity in the newspapers are very few compared with the total number of cases which actually occur. It is hard to ascertain all the cases which occur in the remote villages. Many, again, though injured, bear their wrongs in silence from a fear of losing the honour and reputation of their families by publicly seeking redress. In many instances, again, people get no redress by complaining to the police.

But the small number of cases which the *Charu Mihir* has published is enough to fill everybody with horror. All the native newspapers of Bengal, written in English and the vernaculars, are unanimously urging on the Government the necessity of adopting repressive measures. But the Government does not appear to have lent an ear to their representations yet.

We have recently received several letters on the subject from some respectable men of Mymensingh. One of them writes as follows:—

“It is difficult to say how many cases are hushed up, or never come to the notice of the authorities. It is only those injured persons who have men and

money at their command and who do not stand in fear of retaliation at the hands of the *badmashes*, that seek redress in the law courts. Many people also do not come to court, because they do not wish to expose their dishonour. The following is a list of the cases which occurred within three or four miles of my house during the month of Baisakh, and not one of these cases came before any law court:—

“(1) On the 6th Baisakh last, one Daivaki, whose father's house is at Betagari, was returning home from the *Astamisanan*. At Kamathkhali she was met by *badmashes* who carried her away. The next day she was found with marks of severe injury on her person.

“(2) An up-country woman named Sukhia, was carried away by *badmashes* on the 15th Baisakh last. Her husband informed us of the occurrence, and she was found only after a search for three or four days. The woman, with her husband and brother, left Mymensingh, as they did not like to live in a place where female honour is not safe.

“(3) The wife of Ram Hari Mal of char Madhupur was forcibly carried away by *badmashes* on the same date. No clue to her whereabouts has yet been obtained. Ram Hari is unwilling to seek the protection of the courts, as he has no money and fears public exposure.

“(4) The wife of one Dinaj Khan of Betagari went one evening to fetch water from the river and did not return. After a laborious search, it was found that she had been carried off by some *badmashes* of Nawapara, one of whom had married her in the *nika* form. Dinaj Khan is a poor man and is not expected to seek the protection of the law, which is an expensive affair.

“(5) The daughter-in-law of one Safar Ali of Krishnachandrapur near Betagari, was abducted by some *badmashes* on the 26th Baisakh last. She is now living as a prostitute in the Kaliapara Bazar. The case is not likely to come before a court, as Safar Ali is not inclined to take back the woman into his family.

“(6) Some *badmashes* kept a young woman of the Shaha caste at Betagari. After some time, at the remonstrance of the villagers, they removed her and kept her as a prostitute at Mechua Bazar in Mymensingh town. Here the police came upon them, and they removed her once more to Bayrar Bazar. The brothers of the woman are said to be preparing to bring a case against the *badmashes*.”

The *badmashes*, who are committing violence upon women in the Mymensingh district, are neither so indomitable as the Pathans on the North-Western frontier nor so powerful as the *thugs*. The smallest effort on the part of the Government will be sufficient to crush them out of existence. As the crime has become a blot upon the British rule, the Government is requested to put it down and earn the gratitude of the sex in the Mymensingh district.

8. The *Mihir-o-Sudhakar* of the 2nd June says that a book named *Um-mahatul Momenin yané Darbare Mus'afaike Asrar*,

An objectionable publication in the Punjab.

which means mothers of the faithful or mysteries of the Mustafai Darbar, was published in Urdu some time ago from the R. P. Mission Press in Gujranwala, in the Punjab. The book contains an abuse of Mahomet and various false slanders regarding him and attacks the religion and social customs of the Musalmans in most obscene language. The name of the author is not printed on the book, but rumour has it that it has been written by one Dr. Ahmed Shah Shaikh, a convert to Christianity and published by one Pandit Purushottam Das. The wonder is that such a book can be publicly hawked about for sale, as it has been, not only in the Punjab, but among Musalmans all over India. One is so disgusted with the unwarranted abuse it contains and its offensive style and obscene language that one has hardly patience to read even a small portion of it. It is for the same reason that this paper refrains from quoting passages from it. In England the book was severely condemned by a meeting of Musalmans held in the Ahari Mosque, in Euston Road, London. Under the circumstances, it is hoped that the Government will not be slow in earning the gratitude of the Musalman community by ordering the destruction of the entire edition of the book.

MIHIR-O-SUDHAKAR,
June 2nd, 1899.

HITAVADI,
June 2nd, 1899.

9. A correspondent of the *Hitavadi* of the 2nd June complains of the recrudescence of murder in the Khulna district. Murders in the Khulna district. On the 25th April last, one Bihari Lal Basu, of Sanatankati, within the jurisdiction of the Paikgachha thana, in the Khulna district, was killed by a bullet from a gun. For the last two or three years the deceased had escaped many murderous assaults. This made him always be on his guard. Latterly, he never ventured out of his room and did not even go out to the kitchen to take his food. On the day of occurrence the deceased ventured out to the kitchen and was shot. As many as 27 shots were found lodged in his body. A gun bearing a number has been discovered. A police enquiry is being held. Last year one Bamandas Haldar was killed by ruffians in the same village. In that case, the offenders were not traced. Year before last Jogendranath Mitra, of Haridhali, was murdered. Murders are frequently taking place, but the police fail to detect them.

Commenting upon the above, the editor writes that in Barisal, Mymensingh and Khulna people are in a helpless condition owing to oppression by *badmashes*. It is strange that the offenders go undetected.

HITAVADI.

10. The same paper complains of the prevalence of *budmashi* and cheating in Rajabari, a village in the Dacca district. Crime in a village in the Dacca district. The police do not take steps to put down these crimes. The chaukidars do not keep watch at night.

(b)—Working of the Courts.

TRIPURA HITAIISHI,
May 29th, 1899.

11. The *Tripura Hitaishi* of the 29th May writes against Babu Mahendra Nath Das, Munsif of Kasba :—
Babu Mahendra Nath Das, Munsif of Kasba. Seated on the sacred judicial bench Babu Mahendra Nath Das is trampling upon justice and righteousness. He is persecuting people in various ways for no reason, or for very slight reasons. He is making use of the sacred provisions of the law as an engine of oppression. Forgetting all courtesy, he is insulting all, high and low. Pleaders, parties, witnesses and *amla* are being alike insulted and punished by him.

We have heard so many complaints against him, that we are at a loss where to begin.

The poet says that the Devil can quote the scriptures to his own purpose. Our munsif, too, declares that his one object is to put down false litigation. Like another Moses or Jesus he has proclaimed war against falsehood. He commits for perjury every person coming to his court, who is suspected by him to have made a false statement. The Munsif should, however, remember that his suspicion may prove wrong in some cases. For instance, one Sadaruddin, who was committed by him for making a false statement in a suit about right of way against Sahebali Gang, has obtained a decree in the suit in the appellate Court.

His first question to a witness is :—"You have come to give evidence, but will you be able to pay fines? Have you moveable and immoveable property enough to pay fines?" As he is hard of hearing, he abuses witnesses whenever he cannot catch their words. The Munsif has hit upon a good expedient for shortening work. He never grants postponements in cases in which witnesses cannot be produced for unavoidable reasons, but proceeds with their trial and disposes of them.

The Munsifs are a proverbially hard-worked class of officials and can scarcely find leisure. But our Munsif devotes the greater part of the day to correspondence work, and takes up cases late in the day, and has, therefore, to work at night to the great inconvenience of all.

DAINIK
CHANDRIKA,
June 1st, 1899.

12. Referring to the Horrocks case, the *Dainik Chandrika* of the 1st June makes the following observations :—
The Horrocks case. Such a horrible thing has never happened in any country in the world. A woman is violated in a public street, and in broad daylight, before the eyes of hundreds of men, and the accused is acquitted for want of evidence! Did such miscarriage of justice ever take

place before? Rightly does the correspondent of the *Pioneer* say:—"Never before did such a loathsome affair disgrace a British court of justice."

Will people's respect and loyalty for the British Government remain unshaken after the escape of such criminals without punishment? Will not the prestige of British rule suffer a severe shock after this? If the firm foundations of British rule in India are ever shaken, they will be shaken only by oppression and injustice of this nature.

The truth is that the lawlessness of British soldiers in India has risen to its climax. Almost every day, have we to give publicity to some case of oppression or other committed by them. Their shots are every now and then killing natives. Whenever they go out shooting, they are almost certain to shoot down some human beings. And under the influence of drink, they commit no end of outrages every day. The Barrackpore incident, for instance, is still fresh in everybody's memory. Is it not the duty of the sovereign to protect his subjects from oppressions like these? Does not a sovereign who fails to protect his subjects from oppression, fail in his duty? And will not such failure of duty bring about evil consequences?

Horrocks may be perfectly innocent. It may be that he was not one of the band which violated the woman. But is it not astonishing that sixteen men violated a woman and not one of them is brought to trial and punished?

We cannot, however, believe that such an outrage will go unpunished under Lord Curzon.

13. The *Basumati* of the 1st June writes as follows:—

The case of a murder of a native by European soldiers.

It is a regret that our countrymen have not yet been able to understand this plain truth that it is better to be killed by a bullet from a white man's gun and go to heaven as a certainty than to die of fever and enlargement of the spleen. We fail to understand why one goes to law against this most satisfactory arrangement for sending natives to heaven. Here is an instance. The affair is very simple. Some soldiers in the North-Western Provinces go to a village to hunt. There is a brawl with the villagers, and one native is killed and another is wounded; a soldier, it is alleged, is also assaulted. This small matter is made the subject of a prosecution. But there are no worse liars than our countrymen. The charge of murder against the white men is not proved. But natives had the hardihood to lay their hands on a white man! The villagers have been severely punished. They deserved this punishment. But the Lieutenant-Governor of the North-Western Provinces failed to understand this plain truth. He requested the High Court to carefully consider the question. The High Court held that the decision of the lower court was right. We say ditto to the High Court's declaration. But do you know why the lower court's decision has been upheld? In the opinion of the Judge, the villagers could not say their say in a coherent and systematic way, while the soldiers did so. Therefore, the charge against the soldiers was false and the charge against the villagers was true. A bullet from the clouds has relieved a native of the burden of his life. We are born to die. So say—"Hari, Hari."

14. The *Samay* of the 2nd June has the following:

The case of Private Horrocks.

The reader has not perhaps forgotten how sixteen soldiers of the West Kent Regiment most fiendishly outraged the chastity of a middle-aged Burmese woman, how one of them, Private Horrocks, was arrested by the police and how the jury unanimously acquitted him. This incident and the fact that none of these fiendish violators of chastity have been arrested and punished have thrown the Burmese community, native as well as European, into a panic. The police evidence against Horrocks left no doubt about his guilt. According to this evidence this fiend in human shape was arrested in the act, and yet the jury declared him not guilty even of an attempt at rape. Strange to say, even the judge unhesitatingly accepted the verdict of the jury. It is superfluous to say that the jurors were all Europeans. In this country, miscarriage of justice often takes place in the case of European offenders, either through the Judge's misdirection in his charge to the jury, or through the race partiality of the European jurors. We have many things more to say on this subject, but we had better not say it; but we ask the public to read what the *Burma*

BASUMATI,
June 1st, 1899.

SAMAY,
June 2nd, 1899.

Times, the staunch advocate of the interests of the European community in Burma, has to say on the subject. Our contemporary writes:—

"A more disgraceful miscarriage of justice is not on record in the whole history of the British rule in the East than that which was disclosed at the Criminal Sessions, Rangoon, last Wednesday, when a Jury of Europeans returned Private Horrocks of the West Kent Regiment 'Not guilty' of outraging a middle-aged Burmese woman."

Our contemporary next boldly and strongly comments upon the police, the military authorities and the jury of Rangoon and the Government of Burma. "What verdict," asks our contemporary, "would the gentlemen of the jury return if sixteen Burmese were to outrage the wife or sister of every juryman who returned the verdict of 'not guilty' in the case of Private Horrocks?"

The *Rangoon Times* concludes as follows:—

"Finally, here in Burma where there are ample facilities for all men to lead immoral lives, the least punishment for the crime that Private Horrocks was tried for, should be the maximum allowed by law; but there are many Europeans in Rangoon who are of opinion that shooting on sight just fits the case. The British Government in Natal makes the crime of a Zulu who rapes a white woman, and the crime of a white man who outrages a native woman, punishable with death, each time. Then if the guilty men in this case are all to escape trial, may we enquire whether we are to consider ourselves as living in part of the British dominions? By no other name can we call the justice meted out at the last sessions, than that heading this article. But no juryman, or any other man, not even the Counsel for the defence, can deny that a brutal outrage was committed and it has been committed with such impunity that the Europeans and all the people in Rangoon expect that similar crimes will become common occurrences on the one hand, and the Burmese and other victims who can get no justice, from police, military officials or jury, may take the law into their own hands unless the Local Government steps in, re-opens the case, and orders a trial. It has come to a pretty pass when it is probable that if things are allowed to slide, every European must walk the streets of Rangoon with a loaded revolver in his pocket, his wife and family flying from the country until the West Kents go, or the regiment hands up the guilty to justice."

What more could we say on the subject? We hope that the Lieutenant-Governor of Burma will, of his own accord, take steps to remove the public grievance.

BHARAT MITRA,
June 5th, 1899.

15. Referring to the Norton case, the *Bharat Mitra* of the 5th June says that the decision arrived at by the Chief Presidency Magistrate is, no doubt, satisfactory; but one fails to understand why he disbelieves the accused's statement that Mr. Norton called him *sooar*, while it is a common practice with Europeans to call natives of India by that term of contempt.

The Norton case.

(c)—Jails.

TRIPURA HITAIISHI,
May 29th, 1899.

16. The *Tripura Hitaishi* of the 29th May has heard many complaints in connection with the management of the Comilla Jail, the chief among which relate to the prisoners' food. The prisoners, it is alleged, do not receive food according to the jail regulations. If this is true, the non-official visitors of the jail are no less responsible for it than the jail officers.

The Comilla Jail.

(d)—Education.

BASUMATI,
June 1st, 1899.

17. A correspondent writes as follows in the *Basumati* of the 1st June:—
There is a committee called the Central Text-Book Committee, which has for its object the selection of text-books for vernacular schools. The leading educational officers exercise an arbitrary and despotic authority in this Committee and the Director of Public Instruction is only a tool in the hands of its members. Rai Radhika Prasanna Mukharji Bahadur was so long the despotic ruler of the Committee, and Pandit Rajani Kanta Gupta and Babu Chandra Nath Basu are its members.

The Central Text-Book Committee

As a member of the Committee, Pandit Rajani Kanta is writing text-books for vernacular schools. His *Pathmanjari* and some other books have been appointed text-books in some upper primary schools, and he has many other books which are read in the middle schools. Babu Chandra Nath Basu's *Nutan Path*, which is a text book for the Lower Primary Examination, is a copy of "New Reader." The Text-Book Committee, or in other words, Rai Radhika Prasanna, appointed it a text-book for the Lower Primary Examination in place of *Bodhoday*. Rai Radhika Prasanna may not have read *Bodhoday*; but his children and grandchildren have no doubt derived a good deal of their knowledge from that source. Ought *Nutan Path* to have been appointed a text-book in the place of *Bodhoday*? But the book has been printed at the "Hare Press," the press of Rai Radhika Prasanna's son, and that means a good deal from the commercial point of view. Many books intended for the vernacular schools used to be printed at the "Hare Press," and malicious people used to say that a book printed at the Hare Press was sure to be approved by the Text-Book Committee. We have heard that the *Middle English Reader*, a book compiled by Babu Rajendra Mohan Datta, Head Master of the Dacca Madrassa, came to be appointed a text-book for the Middle English Examination simply because it was printed at the "Hare Press." Is a single syllable of the above statements incorrect?

Pandit Rajani Kanta Gupta has written another book called *Bodh Bikash*. There is, however, no difference between *Bodhoday* and *Bodh Bikash*. "*Nutan Path*," writes a correspondent of the *Bengalee* is a translation of *New Reader*, *Bodh Bikash* is a stupid paraphrase of *Bodhoday*, to say nothing further about the merit or originality of these blessed productions." If this policy of favouritism is followed in the selection of text-books, and a book like *Bodhoday* has to yield its place to much inferior publications, how will you stop the mouth of the critical public?

But this is not all. The books written by the members of the Text-Book Committee and their friends are being selected as text-books, while books written by distinguished writers are being rejected. Rai Radhika Prasanna's *Swasthya Raksha* and *Swasthya Rakshar Prabesika* are the only books on hygiene read in the middle schools. An English school-book compiled by Babu Isan Chandra Ghosh, Assistant Inspector of Schools and Rai Radhika Prasanna's son, Babu Panchanan Mukharji, is a text-book in Middle English schools. Chandra Babu's *Nutan Path* has, as it were, obtained a perpetual lease as a text-book for the Lower Primary Examination, and that in spite of all its errors. Books written by the members of the Text-Book Committee are not likely to be critically examined by that body. Let the Government remove this objectionable system and encourage deserving authors.

(c)—*Local Self-Government and Municipal Administration.*

18. The *Burdwan Sanjivani* of the 30th May is sorry to learn from the last Administration Report of the Burdwan District Board that the Local Boards in the Burdwan district did not last year secure the full complement of

Representation of the landed interest in the District and Local Boards.

elected members, and, instead of 28 elected members, had to be satisfied with only 18, and that among the elected members, of both the District Board and the Local Boards, there were few landholders. Considering the small number of landholders who sat as members either of the District Board or of the Local Boards, it would not be far wrong to say that the landholding class studiously kept itself aloof from all concern with local matters. Why was it so? Some people attribute this disinclination to their love of ease. But is that so? Did not zamindars and talukdars serve willingly and diligently on the Road Cess Committees, when those Committees existed, and do they not still gladly serve the Government in the capacity of Honorary Magistrates? The fact is that the pecuniary qualification for a Local Board Membership being now extremely low, namely, the payment of an annual cess of only one rupee, every plebeian who pays that cess is at liberty to present himself as a candidate, and as a matter of fact, does so present himself. But a landholder with his aristocratic instinct considers it beneath his dignity to go about canvassing for votes in rivalry with such a commoner.

BURDWAN
SANJIVANI,
May 30th, 1899.

But, as it is absolutely necessary to induce the landholding classes to take more interest in local matters, the qualification for a Local Board Membership should be raised, and no one should be allowed to present himself for election who does not belong to a family possessed of an income of Rs. 500 a year. This will prevent very common people from offering themselves as candidates for Local Board Memberships, and in that way from coming in the way of men who could really be serviceable members of the Board. It is because incompetent men present themselves as candidates that people do not care to vote and the Local Boards fail to secure the full number of elected members.

The only objection to the raising of the qualification for a membership may be that a sufficient number of men qualified under the proposed rule might not be forthcoming in every place where there is a Local Board. This objection should be met by abolishing the Local Boards in the places where there are not a sufficient number of competent men to serve on them.

SANSODHINI,
May 31st, 1899.

19. The *Sansodhini* of the 31st May wants to know under what authority the ferryman at the Antimamud ghat in Chittagong is levying a toll of one pice each upon all passengers who use the new jetty at the ghat for getting into or alighting from private boats. It is a question, whether the Municipality itself can authorise the levy of such a toll without the Government's sanction.

HITAVADI,
June 2nd, 1899.

20. The *Hitavadi* of the 2nd June complains that water-supply in Bhagalpur is very unsatisfactory. Formerly the residents used to be twice supplied with water, but now in this hot season they get water only once. This water, again, is full of small worms, which have made it most unwholesome. The streets are not properly lighted, and the other day a man fell into a ditch in the dark.

HITAVADI.

21. The same paper complains of inadequate water-supply in Shillong. The fountains and springs are the only source of water, and it is not easy to fetch water from them. The streets in Laban are filthy and become almost impassable in the rainy season.

HITAVADI.

22. The same paper disapproves of the appointment of Mr. Deverell as the Engineer of the Calcutta Municipality. According to the advertisement of the 8th February last, the application of people without Indian experience was not to be entertained. Mr. Deverell has no Indian experience, and one fails to understand how, in spite of this advertisement, 28 Commissioners voted for Mr. Deverell.

BHARAT MITRA,
June 5th, 1899.

23. The *Bharat Mitra* of the 5th June complains that the fuel contractors at the Nimtala Burning Ghat charge much higher prices for their articles than those fixed by the Municipality. Owing to the water-level of the Hooghly having gone down, great difficulty is experienced in drawing water from the river for washing the ghat during ebb tide. A reservoir ought to be dug near the ghat and filled with river water during the spring-tide. Again, Hindus of different castes ought not to be burnt on the same spot. It is also a matter for regret that the remains of the dead bodies cremated in burning ghats are not allowed to be thrown into the Hooghly, while the river population throw into it even night-soil, and mill-owners are allowed to throw lubricating and Rangoon oils into the same. The remains of the dead bodies cremated in burning ghats are taken to the salt lake, wherefrom they are carried to be made into *tika* which is used for smoking purposes.

(g)—*Railways and communications including canals and irrigation.*

MURSHIDABAD
HITAISHI,
May 31st, 1899.

24. The *Murshidabad Hitaishi* of the 31st May draws attention to the necessity of constructing an overbridge for railway passengers at the Nalhati station on the loop-line of the East Indian Railway. Nalhati is the changing station for the Nalhati-Azimganj Railway, and passengers are here seriously inconvenienced for want of such a bridge, especially when an up and a down train meet at the station. If the railway authorities grudge the expense, they may remove the overbridge at the Azimganj station, where there is no necessity for one, to Nalhati.

25. A correspondent writes as follows in the *Hitavadi* of the 2nd June:—

HITAVADI,
June 2nd, 1899.

Grievances of telegraph signal-
lers.

There are signallers in Bengal who are paid on the local scale. In Assam local scale signallers are often paid on the general scale. Why is the same practice not followed in Bengal? It is true that living is dear in Assam. But do not the Assam signallers get 30 per cent. more on that account? In Sylhet, Cachar and Goalpara, however, this extra allowance is not paid on the ground that living is not dear in those places. If it is proved that living has become dear in those places also, the signallers there should be paid the extra allowance.

Some time ago, the local scale signallers in Assam prayed for general scale pay; but the Director-General did not grant their prayer, on the ground that, owing to the spread of education and improvements in communications in Assam, that province is now no longer an inaccessible place.

It is also a matter of regret that the Director-General promotes ungraded European signallers in Madras from the local to the special scale, but no such favour is shown even to graded Bengali signallers.

Signallers in Assam are put to great inconvenience on account of the want of house accommodation. They should be provided with house accommodation. The Telegraph Superintendent of Assam has ordered that European signallers drawing a large pay should not be transferred to places like Sylhet and Cachar. This order has been passed simply with an eye to the interests of the European signallers. If native signallers on small pay are posted to Gauhati and other towns instead of being posted to Sylhet and Cachar, a large saving can most likely be made.

(h)—General.

26. The *Som Prakash* of the 15th May says that though the people of

SOM PRAKASH,
May 15th, 1899.

Why offending Civilians are
not punished.

this country frequently hear of vagaries committed by the Civilians, they seldom hear of an offending Civilian being punished. This is so, because the Secretaries to Government, who are men of the same country and nationality as the Civilians under them, always do their best to screen the latter. Civilian high-handedness in this country will, indeed, receive no check, but will go on increasing, so long as the Secretaries do not act conscientiously in dealing with offending Civilians.

27. The *Sanjivani* of the 1st June says that on the birth day of Her Majesty, Mr. Ashton, District Judge of Poona, held a Darbar, to which he invited the sardars of the Deccan. But he marred everybody's pleasure by referring on the occasion to the Poona murders, and bullying the assembled sardars thereon. Is Mr. Ashton the same who, as Judge of Sholapore, after the Poona murders, sentenced the editor of a certain native newspaper to so heavy a punishment that the Bombay High Court had to reduce the sentence? If so, there is nothing to wonder at in the manner in which he conducted himself at the Darbar. The Viceroy ought to curb the official who has been indiscreet enough to mar the Empress's birthday rejoicings by suspecting her subjects' loyalty.

SANJIVANI,
June 1st, 1899.

28. The *Basumati* of the 1st June contains the following communicated article:—

Government's treatment of
Bengali authors.

The Hon'ble Raja Sasi Sekhaheswar Ray is a man who takes a lively interest in literature. Lately, he made a proposal in the Bengal Legislative Council, praying for Government patronage of Bengali men of letters, the immediate object of his proposal being to draw the attention of the Government to the present miserable condition of Bengal's celebrated poet, Babu Hem Chandra Banerji. Raja Sasisekhaheswar has entitled himself to the thanks of every Bengali by making this proposal.

BASUMATI,
June 1st, 1899.

The language of our rulers being different from Bengali, they have never taken any interest in our language. Bengali authors, therefore, are never taken notice of by the Government. Pandit Iswar Chandra Vidyasagar, the father of the Bengali language and literature, was the Principal of the Sanskrit College. He resigned his post for a very trifling reason. If the Government

had any respect for the native language and literature, it would not have allowed Iswar Chandra to resign in the way he did. It is said that the Government made Iswar Chandra a C.I.E., in recognition of his services to the Bengali language and literature, but in our opinion, this title did not in any way enhance his reputation.

Take another instance. Michael Madhusudan Dutt, who introduced blank verse into Bengali, died in a hospital. To tell the truth, he died of semi-starvation. Bankim Chandra was known to the country not as a Deputy Magistrate, but as a Bengali author. Modern Bengali prose is spoken and written in his style. The Government, of course, made him a Rai Bahadur for his services, both to itself and to Bengal literature. But this modicum of honour was not considered an adequate recognition of Bankim's services to Bengali literature, and the Government made him a C.I.E. shortly before his death. Bengal's greatest poet, Hem Chandra, is now leading a blind man's life at Benares. His present miserable condition is such as to make one weep who sees or hears of it. He now lives upon public charity. We fear lest the Government, after Raja Sasi Sekhaheswar's proposal, give him only the hollow title of Rai Bahadur.

Nabin Chandra, another Bengali poet, is still a Deputy Magistrate and is being kicked from one district to another like a foot-ball. This frequent transfer from one place to another and a life passed in changing climates have completely broken down his health, and he is now no better than an invalid. Rabindranath, the poet of sentiment, has now given up poetry and taken to trade. He has not found literature a paying concern. It is a regret that the Government does not consider it at all necessary to pay its attention to the condition of these men of letters.

Authors in no other country lead such a miserable life as in Bengal. The only Bengali author who is pecuniarily well off is Babu Rajani Kanta Gupta. Babu Rajani Kanta Gupta became well known for his *Sipai Yuddha*. Babu Chandra Nath Basu's celebrated *Sakuntala Tattwa* was published at the same time. But if we were to judge the merits of these books by their sale, these authors would be nowhere.

HITAVADI,
June 2nd, 1899.

29. The *Hitavadi* of the 2nd June writes as follows:—

Plague oppression. Thanks to Sir John Woodburn, the plague rules have nowhere been so completely deprived of their rigour as in Bengal. This is no doubt a matter for congratulation. Last year people fled in all directions in fear of the plague—more in fear of the plague regulations than of the plague itself,—more in fear of compulsory removal than of death. This year, however, people had no fear of compulsory removal. The fear of death slightly exercised their mind, but they, nevertheless, enjoyed comparative immunity from anxiety. For this sense of security, this immunity from anxiety, the public should thank the Lieutenant-Governor, to whom we should all be grateful. Sir John Woodburn has won the love and respect of the people instead of being the object of their fear.

It is not the plague regulations, or the rigour of the Government orders regarding the plague, but the faults of the plague officers, to which should be ascribed our complaints in connection with the plague. The Government could not frame easier and more lenient measures to prevent the spread of the epidemic. It is, therefore, a great regret that these rules should be so enforced as to cause us great inconvenience. The examination and disinfection rules are as they should be; but the plague officers sometimes manage to make them a source of oppression. This is why we have, from time to time, to criticise the conduct of the plague officers, even at the risk of incurring their displeasure. Let us this day bring to the notice of the authorities an instance of oppression in connection with the enforcement of plague regulations. The Burdwan Police has issued the following circular:—

“মহাযান্য বেঙ্গল গবর্ণমেন্ট গত ২৫।৪।৯৯ তারিখে মেডিকেল প্লেগ নং ২৪ সারকুলার অনুসারে লেখা যায় যে, যে সকল ব্যক্তি ভারতবর্ষের মধ্যে যে সকল স্থানে যাইবেক তাহারা তাহাদের ব্যবহৃত বস্ত্র ও বিছানাাদি কলিকাতা হইতে অন্যত্র লইয়া যাইতে পারিবেক না। অতএব এ বিষয় বিশেষরূপে দৃষ্টি রাখিতে হইবে।”

(In pursuance of the Bengal Government Medical Plague Circular No. 24, dated 25th April 1899, it is hereby notified that people going from Calcutta to other parts of India shall not carry any clothing or bedding with them. A strict eye should, therefore, be kept over the matter.)

The object of this circular is no doubt good, but it is couched in language which is sure to bring about undesirable consequences. Police officers are, as a rule, in the habit of exercising their powers with a high hand. Couched in such language, the circular is sure to give them an opportunity of oppressing the people.

In pursuance of the above circular, all passengers from Calcutta carrying any clothes with them are being forcibly deprived of these, no matter whether they are free from plague-poison or not. These clothes are being sent to the District Superintendent of Police, Burdwan, and are being badly mixed up. Railway passengers are being in this way extremely inconvenienced.

It is desirable that we should draw the attention of the Lieutenant-Governor to the panic which has been created in the mind of the public by the circular under notice and by the manner of its enforcement. It should be considered how people, who have never come into contact with plague patients, are being put to unnecessary trouble and inconvenience. Is it not a great regret that no one should be allowed to carry even a single additional piece of cloth from Calcutta? The circular to which we refer is not a fabrication. Let the authorities enquire, and they will come to know that it exists. Let them also make a little enquiry, and they will come to know how the circular is being given effect to by the Burdwan police. We pray for a speedy removal of the public grievance.

We have objected to the shifting of the burden of the plague expenditure on to the shoulders of the District Boards. But the circular in question is much more objectionable than the policy of making the District Boards bear all plague expenditure. It will create great discontent in the public mind.

It was in an evil moment that the plague broke out in India. It is responsible for frightful mortality, for oppression and insulting treatment and highhandedness, for waste of money. Everybody knows how the people of Bombay have been ruined by the plague. The Bombay Municipality has been burdened with the enormous plague expenditure of the city in the teeth of public protest and is now on the brink of bankruptcy. Are we, too, to fare like the people of Bombay?

The expenditure incurred on account of the posting of special police in Chausa and Mairwa plague camps has been placed on the shoulders of the District Boards. We have not been able to approve of or defend this action of the Government. We have repeatedly said that plague expenditure should not be thrown on the poor District Boards whose funds do not always allow them to keep the district roads in repair and to adequately encourage primary education.

Delay may be permissible in removing complaints in connection with the unjust imposition of plague expenditure. But delay in removing the cause of discontent created in the public mind will be dangerous. This is why we draw the attention of the authorities to the circular issued by the Burdwan police. We hope the Lieutenant-Governor will make no delay in removing the grievance of the public. To whom should we look up for justice, if not to a benevolent administrator like Sir John Woodburn?

Discontent in the country.

30. The *Bangavasi* of the 3rd June has the following:—

BANGAVASI,
June 3rd, 1899.

DISCONTENT.

What fear in telling the truth?

WE fear—we fear to give free vent to our feelings. But we cannot help speaking out our mind; for we love the British Government, and therefore wish its stability, for we exist because the British Government exists.

Moreover, why should we fear to tell the truth? Truth may sometimes be unpalatable, but still no sensible man should desist from telling it. Where,

moreover, it is necessary to tell the truth spiritedly, in order to prevent any evil being done to one whom you love, it is your duty to tell the truth spiritedly. In doing this, you may have to suffer injury, but you should be prepared to bear anything and everything for the sake of truth; you must on no account flinch from telling it. If you have any reason to fear that injury will be done to one whom you love and respect and under whose protection you are living happily and peacefully, you should give a timely warning to him even at the cost of your life.

Unfortunately, however, if we say anything good, it becomes distorted into something bad before it reaches the ears of the authorities. This is no doubt to be regretted; but even this should not prevent us from telling the truth. To desist from telling even unpalatable truth is the worst sedition. Loyal as we are, we can never become disloyal.

It is because we are not disloyal, because we wish the welfare of the Government, because we like Lord Curzon's rule, that we to-day openly declare that discontent is growing in the country. We have often and again pointed out the causes of this discontent. The tyrannical police, the Deputy and the District Magistrate, given to passing severe sentences—this triple combination of absolute power is unmistakably at the root of the growing discontent. During Sir Charles Elliott's rule a phrase was in every mouth. This was—"No conviction, no promotion," meaning that the promotion of a Deputy Magistrate depended upon the percentage of convictions shown by him. It is said that this policy was the approved policy of the then Lieutenant-Governor. Kind-hearted Lord Curzon, pray tell us if you know any other ruler in any other country to have made such an awkward declaration. It is said that the Deputy Magistrates labour under the impression that the more they convict the greater is the chance of their winning the good opinion of the Magistrate, the Commissioner and the Lieutenant-Governor. After this, is it a wonder that there should be discontent in the country? Noble-minded Lord Curzon, pray exercise your judgment in the matter, and do something to prevent the growth of discontent.

There is another circumstance at the root of this growing discontent. It is the popular impression that justice is not done in those cases in which a European offender is tried by a European Judge or Magistrate for oppressing a native. Most probably justice, that is, legal justice, is done in these cases; but still the public think that injustice is done. Let Lord Curzon devise some means for removing this impression from the public mind.

Is the "ear-pulling case" still in the reader's memory? The European employer pulls a respectable native employé by the ear. Thus insulted, ill-treated and mortified, the Bengali prosecutes his master. The European Magistrate holds that the complaint is a trivial one. The Bengali returns home, tears flowing down his cheeks, and many of the residents of Calcutta shedding tears out of sympathy with him. Ear-pulling, no offence! What wonder! Let me pull you by the ear and see how you take it. Nothing more insulting than ear-pulling! One can put up with a slap or a cuff, but one cannot put up with ear-pulling. The matter is a trivial one, but it is a trivial circumstance which often leads to serious consequences. From a tiny seed out comes the tall and umbrageous fig tree. Not even trivial circumstances should be disregarded.

A mountain is being made of a molehill.

A mountain is being made of a molehill. Here is a case in which the grandson of the late Nawab Wajid Ali Shah figured as the defendant, and a European of the name of Mr. Norton as the complainant. Mr. Norton complained that the accused had assaulted him and his wife, that he bore marks of injury on his person, and that his wife was so severely assaulted that she fainted away. The defendant responded:—"On the evening of the day of occurrence I was driving to the Eden Gardens, when Mr. Norton came up to me, called me *sooar*, and ordered me, in an outrageously harsh tone, to go to the left side of the street. I did not become angry even then. I did not take recourse to retaliation. I drove up to the Prinsep's Ghat and saw Mr. Norton's trap coming up to me at a furious speed, Mr. Norton, whip in hand, threatening to assault me. In self-defence, I took up my whip and used it on the back of

Mr. Norton's horse, thereby intending to drive it away. I am extremely sorry if in whipping the horse I had inadvertently inflicted any injury on Mr. Norton and his wife. I offer an apology to Mr. Norton if anything like this has occurred."

All sections of the public, native as well as European, anxiously watched the trial and awaited its issue. On the 27th May last the Court delivered judgment. Here is a passage from it:—

"In commenting upon the evidence his Worship was of opinion that Mr. Norton had been from his own statement very discourteous in addressing the Prince in a loud tone and off-hand manner. He thought Mr. Norton should have exercised a little more patience. With regard to the story of the defence, that Mr. Norton had used the word *sooar*, he (the Magistrate) did not believe it. It was unlikely that Mr. Norton would have used such an expression. His Worship believed that the Prince, who was frightened at the demeanour of Mr. Norton, did assault him with his whip, but he (the Magistrate) did not believe that he assaulted Mrs. Norton. The Prince was only a boy of about 14 years of age. He was, moreover, a respectable lad and the son of a gentleman. He did not think that any gentleman of the position of the Prince would assault a lady, and if any of the lashes did fall on Mrs. Norton, it must have been done inadvertently. With regard to the assault on Mr. Norton, the Prince must be made to understand that he must exercise a certain amount of restraint when in a public place. Having regard to his tender age, position in life, and to the fact that he had tendered an apology in open Court, he (the Magistrate) would warn him against repetition of such conduct, and direct his release under the provisions of section 562 of the Criminal Procedure Code, to come up for judgment when called upon to do so. In the meantime the Prince to be bound down in the sum of Rs. 100 to be of good behaviour and to keep the peace for a year."

This judgment has mortified the Musalman community. In fact, such a severe sentence on a boy of fourteen has pained, extremely pained, not a few. Some say that imprisonment would have been better than the punishment which has been inflicted in this case. The boy will have henceforth to live in a state of panic for a year. Section 562 of the Criminal Procedure Code will be hanging over his head for a year, like Damocles' sword. He will be in constant dread of the police. He will have to live as one who is dead. His pale and sorrowful countenance has caused many to shed tears.

Outraging the chastity of a Burmese woman.

Now, turn towards distant Burma.—Here is a painful case. A Burmese woman of forty goes to a temple. A band of fourteen European soldiers way-lay her and ravish her one by one. The poor woman dies in excruciating pain, in the hospital, within two days. Only one of the offenders is arrested and prosecuted, and a trial is held with all due ceremony in the Court of the Recorder. The European jury who try the offender, unanimously declare him not guilty. The result of the trial has surprised the native as well as the European community of Rangoon. The *Times of Burma*, a European paper, thus writes on the case: "A more disgraceful miscarriage of justice is not on record in the whole history of the British rule in the east than that which was disclosed at the Criminal Sessions, Rangoon, last Wednesday, when a body of Jury Europeans returned Private Horrocks of the 2nd West Kent Regiment "not guilty" of outraging a middle-aged Burmese woman." The Burmese priests have petitioned the Lieutenant-Governor for justice. Here, in broad daylight, fourteen European soldiers outrage a middle-aged Burmese woman, but not one man is punished. We fear this will increase oppression by European soldiers. A Burmese temple is a sacred place, the temple in question being specially sacred. Near its sacred precincts this beastly crime is committed! It is no wonder that the public should be thrown into a panic. Let the Government appeal against the decision of the lower Court, or let a retrial be held, or let what ought to be done be done in the case.

The European soldier's sporting.

Just turn your attention to Meerut, in the North-Western Provinces, and see what a sad catastrophe has taken place there. The European soldier is even

here. Four European soldiers go out hunting and reach the village of Machra. There they pick a quarrel with the villagers over the hunting affair. The soldiers shoot, a villager drops down dead, and another is badly wounded. In the quarrel, a soldier also is severely beaten. The soldiers and the villagers bring cross cases. The soldiers are all acquitted, but some of the villagers are sentenced to imprisonment.

Sir Antony MacDonnell is now the Lieutenant-Governor of the North-Western Provinces. He is far-sighted and intelligent, and always mindful of the welfare of his subjects. The acquittal of the soldiers and the conviction of the villagers produced a hue and cry in the country, and a mournful cry was in a million mouths. The Public Prosecutor, at the instance of the Lieutenant-Governor, moved the High Court for a revision of the case, and, if necessary, for ordering a retrial. Mr. Justice Knox, who revised the case, upheld the decision of the lower Court, and held that no fresh trial was needed. He made the following remark in his judgment:—"The villagers are a set of intelligent people and were eye-witnesses of the occurrence. There ought to have been no discrepancy in their evidence. It ought not to have been so contradictory."

Some, who have read Mr. Justice Knox's judgment, comment upon the case as follows:—A fresh trial would have been held if the villagers had been stupid people. Alas! the inhabitants of Machara! Why were you not born stupid?

One incident brings us to another. The Meerut case reminds us of the Cawnpore case. In Cawnpore a European kicked a cooly to death. In this case too the Lieutenant-Governor had to move the High Court. The European offender was ultimately punished.

Our Comment.

Considering the extent and population of India, the incidents enumerated above sink into insignificance. In fact, they are too few to be taken into serious consideration. It is, however, the constant repetition of such incidents which has created a panic in the public mind. How can we say that discontent is not growing in the country? It is true that the Government has framed hard-and-fast sporting rules. It is also true that the Government is trying its best to prevent soldiers from stalking about in the country, murderously bent. But still oppression by European soldiers has not been put an end to. Since the murder of Dr. Sures Chandra of Barrackpore the Government has become specially mindful of putting down oppression by soldiers, and we see no cause for panic and discontent. But discontent is, in our opinion, steadily increasing although there is no sufficient cause for it. It is, however, the impression of many that the tyrannical police and the despotic executive are at the root of the prevailing discontent; oppression by soldiers being only a subsidiary cause of it. The sentence passed on the grandson of the Nawab of Oudh ought not to cause any discontent. The sentence is perhaps warranted by the law, and every loyal subject ought to submit to a sentence legally justified. It is a regret, however, that the sentence which the Magistrate has passed in a kind mood is rarely passed by a Magistrate in an angry mood. The accused, says the Magistrate, is the grandson of the late Nawab Wajid Ali Shah, his age is only 14, and he has apologised in open Court. A light sentence is, therefore, passed upon him. Unfortunately, however, this light punishment has proved too heavy for the accused. Is this not likely to make one unhappy?

But what will the Lieutenant-Governor alone do? Every English official in each town, in each subdivision ought to act patiently. Otherwise, there will be no peace in this vast country. For the sake of our own welfare, for the sake of the welfare of the English, for the sake of India's welfare, for the sake of England's welfare, we humbly pray to each and every Englishman to change the rigorous rule of force for the patient rule of love. The Indian people are not the savage inhabitants of Tirah or Malakhand, Swat or Afganistan, that they should be bound by hard-and-fast laws, by the veritable *nagpash* of laws. O Englishmen! the Indian people cannot bear your *rudra murti*, your terrific appearance. Show yourselves to them in your kind and generous appearance and they will be happy. We therefore humbly pray you to give up *sakti sâsan*, or the rule of force, and introduce instead *vaishnav sâsan*, or the rule of love.

31. The *Pratibasi* of the 5th June says that the last Birthday honours list marks a departure from the old practice. In former years titles were a monopoly of the big officials in the Secretariat; whilst men who really deserved titles as a reward for their labour in the cause of the Empire went without the least recognition. This year, however, merit has received its recognition at Lord Curzon's hands, and the Secretariat has had to go without a single decoration. Everybody is pleased with the Honours list.

PRATIBASI,
June 2th, 1899.

It would have been a matter of boundless satisfaction if the Government had seen fit to bestow a pension upon Babu Hem Chandra Banerji, the Bengali poet, on this occasion.

32. The *Dainik Chandrika* of the 5th June is glad to observe that a new method has been followed this year in the distribution of titles on the occasion of the Empress' birthday. By honouring undeserving persons, the value of titles is lowered in the public estimation. The Secretariat has got no honours this year and nobody in Bengal has been made a Raja or Maharaja.

DAINIK CHANDRIKA,
June 5th, 1899.

III.—LEGISLATIVE.

33. The *Saraswat Patra* of the 27th May writes as follows:—

The postponement of the Dacca Division election.

Some of the wise Calcutta newspapers consider that the Dacca Division has been unjustly treated by being deprived of its turn to elect a representative to the Bengal Council, and they are, therefore, shedding tears of sympathy at Dacca's misfortune. But whilst others are shedding tears for Dacca, Dacca herself seems quite unconcerned. How is this to be explained? Why has Dacca accepted the Government's mandate without uttering a word of protest?

SARASWAT PATRA,
May 27th, 1899.

The fact is that, if the election of either Babu A. M. Bose or Babu Sita Nath Rai as her representative in the Bengal Council could have enabled the Dacca Division to set the municipal affairs of the Dacca town right, to drive into deep water the dangerous *chur* which is formed in the Burhi Ganga, to rid herself of all her miseries and ailments, to stop murders in the Backergunge district and regain for that district all its licenses for fire-arms, and to put down the outrages upon female modesty which are taking place in Mymensingh, and the dacoities which are occurring in Faridpur, and to free the latter district from its chronic scarcity of food, then Dacca would have had good reason to be sorry for the postponement of her election. And Dacca would have had some cause for regret, if it had even been that the efforts of her representative in the Bengal Council might have had the effect of inducing the Government to put forth more energy than it has put forth of its own accord, in the matter of removing those grievances of the Dacca Division. But Dacca knows that it is one thing to talk and a very different thing to act; that speech is far easier than action. Non-official opinion on the Calcutta Municipal Bill would, it is true, carry more weight in the Council if it were voiced by three such eminent men as Surendra Nath, Narendra Nath and Ananda Mohan than if it were voiced by only two, Narendra and Surendra. But that would be a benefit to the country at large without meaning any special advantage for Dacca. All that Dacca is, therefore, prepared to do is to join with the rest of the country in regretting, for the country's sake, Babu Ananda Mohan's exclusion from the Council.

The Government is said to be anxious for Babu Surendra Nath's re-election, because it believes that no one else will be able to put non official opinion on the Calcutta Municipal Bill before the Council with greater force and effect than Babu Surendra Nath. When the Government has so much confidence in Surendra Babu, his opinion alone will carry greater weight with the Government than the clamour of half a dozen other members in whom the Government has no such confidence.

Dacca has coolly and calmly thought over all this, and considering that the object of the Government in postponing the Dacca election is good, is not sorry to forego her own privilege for a year, and is by no means delighted to see others bewail her misfortune. When the cause of the whole country is at

stake, Dacca can afford to keep her own local interests in the background, and she has not, therefore, thought it right to object to the course which Government has determined upon taking, believing in all sincerity that that is the right course to adopt under the present circumstances.

SANJIVANI,
June 1st, 1899.

34. The *Sanjivani* of the 1st June has the following:—

The postponement of the Dacca Division election.

There will be no difference of opinion as to the advisability of Babu Surendra Nath Banerjee retaining a seat in the Bengal Council during the discussion of the Calcutta Municipal Bill. But it has not been an act of justice on the part of the Government to deprive the Dacca Division of its right and give the privilege of election to the Presidency Division. The difficulty which arose could have been easily removed by appointing Babu Surendra Nath as the Government's nominee. This would have involved no injustice to any party.

The violation of its own rules by the Government, when the elective system is still in its infancy, has alarmed the people. The course which Sir John Woodburn has adopted with the commendable object of securing in the Council the services of an able man like Babu Surendra Nath may create an inconvenient precedent of which some future Lieutenant-Governor may take advantage in order to keep a worthy man out of the Council. The evil that may result from the departure now made by Sir John Woodburn will be then fully realised.

It is desirable that the Government should always remain impartial and unbiassed in election affairs. The election rules contemplate such impartiality. But is it impartiality which Government has shown by creating special facilities to Surendra Babu's re-election. Has not the Government virtually thrown out a hint to the municipalities of the Presidency Division to elect Surendra Babu as their representative? And will not such a hint interfere with the independence of the electors? This is not as it should have been.

Many people are defending the Government's action in depriving the Dacca Division of its turn by saying that the Dacca Division has not been deprived of its privilege, but will be enabled to exercise it only a few months hence on Babu Jatra Mohan Sen's retirement. Government itself, however, has maintained a prudent silence over this point. It is certainly more statesmanlike to hold out no hopes than to frustrate hopes held out without sufficient consideration.

Some people are holding out to Dacca the poor consolation that if she has herself no representative in the Council, her neighbour, Chittagong, has. Cannot Dacca tell these people—what would have been the harm of depriving Burdwan of the privilege of election and giving the same to her neighbour, the Presidency Division?

We do not think it right, under the present circumstances, to praise or blame any particular person. It is the Government which has thought fit to give the Presidency Division the privilege of electing a representative, and Surendra Babu cannot be blamed for standing as a candidate. Nor is he to blame for being the man whom the Government would like to see elected by that Division. But the policy which has induced the Government to set aside Dacca's claim in favour of the Presidency Division must be held to be extremely reprehensible. And a thing like this was not expected from a just ruler like Sir John Woodburn.

His Honour and his Chief Secretary are also requested to consider whether the Government, which has advised all subordinate officers to maintain an attitude of strict neutrality in all election affairs, has been itself right in helping any particular person to secure a seat.

HITAVADI,
June 2nd, 1899.

35. The *Hitavadi* of the 2nd June writes as follows:—

The postponement of the Dacca Division election.

The *Amrita Bazar Patrika* writes that the power of postponing election in one Division in order to give another Division the right of electing a member once again was never before exercised. What guarantee is there that in the future a narrow-minded Lieutenant-Governor will not exercise this power as often as he pleases, with the object of giving his favourites opportunities of being repeatedly elected to the Legislative Council?

Our contemporary's remarks would have caused anxiety in our mind if they had not been prompted by malice, pure and simple. There is, of course, defects in the law regarding the election of members to the Legislative Councils. The rules regarding residence and election by rotation and the power given to the Lieutenant-Governor to postpone election in a Division at his will do not meet with our approval. But although there are objections to these provisions of the law, these objections ought to have been raised and would perhaps have been raised successfully before the law was passed. In short, the power may be exercised either for good or for evil, and the defect in question ought, no doubt, to be speedily removed. But no objection ought to have been raised in connection with the arrangement for election made by the Lieutenant-Governor in the present instance.

36. The *Dacca Prakash* of the 4th June writes as follows:—

DACCA PRAKASH,
June 4th, 1899.

Election of English-educated natives to the Legislative Councils.

Our far-sighted Government seems to understand that if the people of a country suffer in consequence of any objectionable law, the Government, too, must be a sufferer in the long run. In framing its legislative measures, it is, therefore, desirous to have the benefit of the counsel of people who have an experience of the country. That is why it has introduced the elective system. But the object of Government in introducing that system is being entirely defeated by its partiality for people who have received a western education. The men who are returned to the Legislative Councils are, no doubt, highly proficient in western learning, but they are people who know nothing of the country. These representatives are thoroughly indifferent to the repeal of mischievous laws framed by people unacquainted with the country—laws, under the grinding yoke of which the people constantly curse the Government. As towns-people, these representatives do not at all feel the brunt of these measures, and as members of the legal profession, they are interested, rather than the reverse, in their existence inasmuch as these are a prolific source of litigation.

The election of men with western education is likely to do more harm than good to the country. Babu Guruprasad Sen, M.A., B.L., could not do any good to the country as the representative of the Dacca Division. On the contrary, his injudicious interpellation relating to the zamindari dak cess has led to the establishment of a zamindari dak, and thereby paved the way for the imposition of a permanent additional burden on the zamindars of Dacca. This zamindari dak, it need hardly be said, is of no use to the general public. It is made use of only for transmitting police communications.

In spite of these clear instances of mischief done by representatives with western education, people are anxious to elect such representatives and Government, too, blind to the interests of the country, favours their election.

Government is wrong in defrauding the Dacca Division of its elective right this year. There would have been nothing to say if Government had nominated Babu Surendranath Banerji to the Council. Government would not have suffered any harm if the number of nominated members had been eight instead of seven. We must say this, although the election of Mr. Ananda Mohan Bose by the Dacca Division would have been injurious to it. Government has a better idea of what laws in this country should be like than the English-educated natives. Most of these people are, besides, true to the renegade disposition, deeply hostile to their ancestral religion. Government has pledged itself not to interfere with the Hindu religion; but these people can introduce into laws provisions which will be highly offensive to the Hindus, and thereby make Government unpopular. We are alarmed to see Government admitting these men into the Councils.

IV.—NATIVE STATES.

37. The *Prativasi* of the 5th June has the following:—

PRATIVASI,
June 5th, 1899.

The *Englishman* on the Maharaja Holkar of Indore.

Our contemporary of the *Englishman* says that it has received various complaints about oppressions which are alleged to be committed by the Maharaja Holkar of Indore. And it holds out to the complainants the hope that Lord Curzon will undoubtedly listen to their complaints and redress their grievances. For our part, we never heard of any oppressions committed by the Maharaja,

nor have we ever read of such oppressions in any newspaper. All that we know against the Maharaja is that he is a man of an independent spirit and is not inclined to make himself a plaything in the hands of the Anglo Indians. We do not know more against the Maharaja, and cannot therefore express any opinion.

An allegation similar to that now made by the *Englishman* was made against the Maharaja in Lord Dufferin's time. But no one heard anything about that after Lord Dufferin's visit to Indore. Is not this calculated to excite one's suspicion?

VI — MISCELLANEOUS.

38. The *Basumati* of the 1st June writes as follows:—

BASUMATI,
June 1st, 1899.

The Birthday *Hari Sankirtan*
in Calcutta.

There were manifestations of joy in previous years on the occasion of the Empress' birthday; but never before did this joy flow, as in this year, in a thousand channels, and flood Calcutta. This year the Calcutta public made arrangement for a gigantic *Hari Sankirtan* on the Harrison Road in honour of the Queen. In the evening rain came down in torrents, and there were formed pools of water in the streets. Unbelievers thought that there would be no *Sankirtan* that day; but, as we knew, procession after procession appeared rain and storm and mud notwithstanding. High and low, old and young, rich and poor, all came barefooted, the rain still falling. Even English officials of rank have admitted that they never before witnessed such a mighty tide of loyalty.

39. The *Sanjivani* of the 1st June has the following:—

SANJIVANI,
June 1st, 1899.

"The lion's manliness."

I was reading an English story of a lion and a dog. It was a very big lion. The proud manner in which it moved about, and occasionally sat in its cage led people to give it the title of the Royal Lion. The dog was a small, black animal and lived fearlessly in the same cage with the lion. Not only that, but it did something more. It sometimes danced round the lion and licked its face, sometimes it affected anger and bit it; while the lion affectionately placed its head on the ground. People came in crowds every day to witness this spectacle. The keeper of the lion made plenty of money by charging the spectators double and treble price for exhibiting this picture of innocence worthy of the golden age.

It was a sudden and wonderful incident, which brought about this pure and disinterested affection between the lion and the dog. Unless he was paid a fee of six pence, the keeper allowed nobody to witness this spectacle—this visible contradiction of the saying—"there can be no love between an animal and the animal that eats it." Those that could not afford to pay the fee were still allowed to have a look at the lion, if they brought a cat or a dog and threw it into the cage. It was a case of charging the poor half price or no price. The keeper did not certainly act like a fool by arranging for the dog and cat presents, for the cost of the lion's daily food was not small.

One day an intending visitor to the show, with no money in his pocket, saw a small, beautiful black dog walking in the street. He caught hold of the animal and threw it into the lion's cage as his fee for witnessing the show. For the lion, this small creature was not sufficient even for a light tiffin. The Royal Lion was huge and dreadful before the tiny animal, which acknowledged his prowess by trembling with fear, falling on its back and spreading its four legs and piteously begged for mercy. Who can say what led the lion not to kill it? Like plague experts engaged in the examination of plague microbes, the lion began to closely inspect the small dog. Once with one foot and again with another he turned the dog up and down and smelt him. It seemed as if the overpowering sentiment of heavenly affection had taken possession of him.

The keeper witnessed this new and wonderful spectacle of affection and placed a large quantity of food before the lion. But he touched it not, and seemed to say after the manner of beasts that he would not eat unless his guest was served first. The dog was extremely frightened, but kind treatment on the lion's part began gradually to remove its fear. It was very hungry and hunger is more powerful than fear. The smell of food increased its hunger fourfold and, forgetting its fear, it began to eat. The lion, too, slowly

began his meal. Thus did the lion and the dog eat together for the first time, observing the rules of hospitality and full of kindly feeling for each other. This affection for each other went on increasing day by day until the dog was able fearlessly to sleep under the shadow of the lion's chin.

The owner of the dog had in the meantime published advertisements offering a reward for the recovery of his lost animal. A description of the black dog in the lion's cage led him to think that it must be his lost dog. Enquiry proved the correctness of his surmise. He came to take it away and told the keeper to get it out of the cage. The latter saw that it was not easy to separate the lion from his pet dog; and told the owner that if he wished, he might himself take his dog out of the cage; but as for himself (the keeper), he would never consent to do such a rash thing even for five thousand rupees. The owner did not think it wise or expedient to fight with the lion, and went away, casting a kindly look at his pet.

English visitors occasionally threw flesh into the cage and witnessed the wonderful sight of the lion and the dog eating together in a friendly manner. One day an Englishman cut ten seers of flesh into pieces and placed the bits before the lion. The dog, it seemed, wished to devour the whole of the flesh alone, and taking possession of the pieces gave a bark, indicating that it would eat it all, and at intervals began to attack the lion. The lion affected fear on account of the dog's attack and moved away, and did not take a single piece of flesh until the dog permitted him to do so of his own will.

Before the expiry of even one year the dog fell sick, and died within a few days. The lion became disconsolate over the loss of his pet. The whole world seemed blank to him. He ate not, slept not. At first he thought the dog was sleeping, and sometimes smelt it, at other times he poked it with his nose, and gently put it away with his paws. When he saw it was impossible to rouse the dog from its sleep, he began to walk from one extremity of the cage to the other with a swift pace, then gazed at it steadfastly, raised his head and lengthening out his neck, rendered terrible by his widely opened mouth, continuously roared like thunder. No one had the courage to take his dead pet out of the cage. The lion ceased to eat. To save his life, the keepers threw numbers of live cats and dogs into the cage, but he tore them into pieces like tattered rags. The frantic lion would sometimes break asunder the wood work of the cage, sometimes, violently pull at the iron bars, and, baffled in his efforts, sometimes put forth such strength as if he would, if possible, destroy the world and rescue his pet. At times, finding all his efforts frustrated, he would despondingly lie down by the side of the dead dog, but would soon rise and gather the dog's bones and, placing them on his heart, give forth such piteous moans as would pierce the most adamant heart. For five days and nights the dolorous cries of the lion filled all space. One morning after that it was found that the lion had breathed his last, placing his head over the dead body of his pet companion.

I have experienced the most acute sorrow and mortification ever since I read this English story of the lion and the dog. The Philippines are small, America is large, Africa is weak, Europe is strong, China is old and effete, the Russian, the Frenchman, the Englishman and the German are very strong, and flushed with health and prosperity. No one has thrown this black Indian people into the mouth of the British lion as a fee for witnessing a show. It is owing to the working of Providence that the Indians have obtained the protection of the British Lion. The lion in the story served the dog first and himself next. Who first gives the Indians the right of appointment to high offices? When the dog frowningly ran to attack the lion, the latter thought of his own prowess and contemptuously took no notice of the dog's conduct. We have seen violent administration in its terrible aspect in the Bombay Presidency. The flames, issuing from the burning locks of the Secretary of State, are not yet extinct. Sir William Wedderburn is feeling its force in every reply to his interpellations. Mr. Maclean has truly observed that the recent press legislation, which is the outcome of a violent and repressive policy, has broken the backbone of a free newspaper press and a free literature. Where is that generosity worthy of the lion to unite the broken parts? Lord Ripon gave certain small privileges. What vast preparations and intrigues are not being made at this moment to clip the wings of Local Self-Government?

The great Proclamation made by the Queen-Empress pierces the hearts of many Englishman as with a needle. Many Britons are pierced at the heart as if with a knife by the mention of the name of the Congress. Any mention of the British Committee of the Congress makes the British lion roar as if it had seen a rival in its own shadow. What a shameful picture!

The Royal Lion in the English story has left a rare example of the heavenly affection, which might spring up between the great and the small and the strong and the weak. Such manliness is rarely found in man. In his description of a pilgrim's affection for a dead donkey, that excellent writer (Sterne) has remarks to the following effect:—Fie on man, if he had evinced for his fellowmen half the sympathy which this pilgrim evinced for the dead brute we could have felt that education and culture has borne fruit. In manliness and large-heartedness the Royal Lion has surpassed even that pilgrim. This Royal Lion was like Sabitri in the presence of Satyavan, like Behula in the raft of Lakshindar. It would not detract from the honour due to the gods if this Royal Lion were given a seat by the side of the god Siva, the lover Siva, that is, bearing on his shoulders the dead body of his consort Sati. "The Chinese Empire is without a head. Let us, therefore, remain in China and lick the corners of our lips; we shall kill it as soon as it is time to do so." This wicked desire on the part of Europe is bringing disgrace on the name of humanity. On one side there is the Czar's great peace proclamation, on the other, the Bear's sly advance in the direction of China. Some are saying—missionaries have been killed, let China give her jewels and portions of her mines. Others say—what a bad sight this, the black by the side of the white in Africa. One must not cross the shadow of the black, but spit on them and drive them out of the colony. How long shall we contemplate the cruel picture of heartlessness on the part of others? What is the good of doing so? What are we doing at home? The wealthy are indulging to their hearts' content in sweet, fragrant and cooling drinks, while the poor in the villages are allaying their thirst in this killing heat with foul and muddy water. My days are drawing to a close, but is there anybody for whom I feel any affection? If I had had any faith in the doctrine of the transmigration of the soul, I would have desired to exchange this worthless present life wanting in true manliness for the life of the Royal Lion in the story. The Lion and the Dog, O! what an example of love! Flushed with the pride of knowledge as we are, it would be at least some expiation for our sin if we could drink the water sanctified with the dust of the Royal Lion's feet. Boastful as we are of our civilisation, in point of moral growth we, also, occupy a stratum considerably lower than that reached by beasts. I am ready to give a suitable reward—for the last day is close at hand. Can any of you impress on my stony heart the "manliness of the Royal Lion?"

SANJIVANI,
June 1st, 1899.

40. The same paper has the following:—

The Birthday celebration.

On the 24th May last Her Majesty Empress Victoria entered upon her eighty-first year. A sovereign of such spotless character, so pure-minded, so affectionate to her subjects and so kind-hearted as Her Majesty never before sat on the English throne. Her noble character has endeared her to her subjects, both English and foreign. No matter how her subjects have to suffer through the faults and mistakes of her executive officers, her name awakens in their bosom sentiments of the deepest loyalty and respect. It is because her subjects really entertain such sentiments towards her that on the occasion of her last birthday they all, without distinction of caste and creed, offered up prayers to God for Her Majesty's long life. The rejoicings held throughout her dominions, in England and elsewhere, very much moved Her Majesty, and in reply to the Viceroy's congratulatory telegram from Simla, she has sent a message expressing the satisfaction of her heart.

41. The *Hitavadi* of the 2nd June writes as follows:—

HITAVADI,
June 2nd, 1899.

Hari Sankirtan in Calcutta.

Calcutta is agog with *Hari Sankirtan*. There is a strong tide of *Sankirtan* swelling in every ward. The movement was first started during the prevalence of the plague in Calcutta, and it has since then been developing itself. Thursday before last there was *Sankirtan* on a large scale on Harrison Road on account of the eightieth birthday of Empress Victoria. It is true that this movement is a *huzuk*, a

sensation of the hour, that it has proved prejudicial to the interests of school boys, and that many, feigning high religious enthusiasm, have succeeded in making money out of this matter. But still we cannot say that the movement has produced no good results. It has removed the plague panic from the public mind. People are no longer afraid of the plague. At least for this benefit, if nothing else, the movement should be encouraged. It will not last long, but it will leave lasting results.

42. The *Bangavasi* of the 3rd June gives a cartoon on the Provincial Conference. The cartoon is headed "The meeting of *prabin sials*" (wise jackals). A number of jackals with human faces have met in a bamboo grove and are deeply engaged, while Panchananda, the *Bangavasi's* Punch-writer, is watching them at a distance.

BANGAVASI,
June 3rd, 1899.

A cartoon on the Provincial Conference.

43. The *Prativasi* of the 5th June contains a picture in which an Indian and a Burmese woman are represented as weeping and imploring Her Majesty Empress Victoria, who is standing on a pedestal in front of them.

PRATIVASI
June 5th, 1899.

The Queen addressed on the subject of the violation of native female honour.

The letter-press is to the following effect:—

O mother, have not reports of the dire outrage which is committed upon women in East Bengal reached your ears? East Bengal has, indeed, become quite unfit for the habitation of women.

The territories over which you rule enjoy unbroken peace and happiness. There the lamb and the tiger live in harmony. There invincible thugs have been put down. But it is in those very territories that female honour is being violated!

There is no lack of Magistrates and *Lats*. There is the police in every village. The laws, too, are most rigorous. Yet are women subjected to such treatment!

Alas! that women should weep over their lost chastity—their most valued treasure—in a country which is under the sway of a female sovereign!

Not once or twice, but every day are we witnessing the oppression of women by *badmashes*; we see women losing their honour and chastity. Do not these things, O mother, pain you?

Our men are senseless like stock and stone. The only sign of life in them is found in their tongue. They are quite indifferent to the honour of women.

The unfortunate woman standing by is a Burmese woman, ravished by white men. She, too, tells the same tale. Alas! she has lost her chastity.

O mother, you are kindness itself. The sight of suffering brings tears to your eyes. Does not the story of such treatment of women break your heart?

URIYA PAPERS.

44. The *Uriya* and *Navasamvad* of the 8th March is sorry to notice that the Religious Endowments Bill of Rai Anand Charlu Bahadur, has been given up by Government, which has no mind to bring it up again before the Legislative Council of India, and observes that the waste and mismanagement going on in estates belonging to both Hindu and Muhammadan religious endowments in India, have been altogether scandalous, and it is the supreme duty of the Government to look after endowments that are for the benefit of the public.

URIYA AND
NAVASAMVAD,
March 8th, 1899.

45. The same paper approves of the plague regulations that have been issued by Government in connection with the spread of the disease from Calcutta to other places. The *Utkaldipika* of the 4th March expresses its gratitude to the Government of Sir John Woodburn for the sympathetic and non-interfering nature of the plague regulations.

URIYA AND
NAVASAMVAD.

46. The *Utkaldipika* of the 4th March complains that the oral questions put to candidates for the last Mukhtarship Examination held at Cuttack were delivered in such a way that some of them were not understood by many candidates, who were very much disappointed to learn that the questions would not be repeated. The writer observes that such strictness was uncalled for.

UTKALDIPIKA,
March 4th, 1899.

The Mukhtarship Examination at Cuttack.

UTKALDIPKA,
March 4th, 1899.

47. The same paper has reason to believe that the illicit manufacture of *madak* is on the increase and that steps should be taken to put it down at once.

UTKALDIPKA.

48. The same paper is informed that owing to European management, the state of the Puri Temple Fund as also that of the Puri Raj, is improving day by day, and that the Puri public are willing to avail themselves of the services of Mr. Price, the Manager, for a longer period.

UTKALDIPKA,
March 11th, 1899.

49. The same paper of the 11th March is sorry to point out that the combination of judicial and executive functions in the same person is a source of great danger to the public, and in illustration of this, narrates how the District Magistrate of Puri, who is also the head of the Puri Municipality, harassed a head-constable, who had the misfortune to chalan two mehters of that municipality under the Police Act by prosecuting him criminally and sentencing him to imprisonment for six months, and how the proceedings were quashed as illegal and irregular by the District Judge, who had occasion to make unfavourable comments on the District Magistrate and the Deputy Magistrate, in whose hands the case was.

UTKALDIPKA.

50. The same paper notices with approbation the donation of Rs. 500, made by Raja Manmathanath Mitra of Calcutta, to the Patamundal Middle English School, situated in his estate in Cuttack, which has enabled the school authorities to provide the institution with a decent house.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 10th June 1899.